

The Principia.

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound moral Christian reform; the abolition of slaveholding, caste, the rum traffic, and kindred crimes; the application of Christian principles to all the relations, duties, business arrangements, and aims of life—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering society the type of heaven. Our text-book is the Bible, our standard, the Divine law; its expositions, obedience, our plan, the Gospel, our trust, the Divine promise: our panoply, the whole armor of God.

Our Editors friendly, please copy, or notice.

THE BIBLE ABOLITIONIST.

Containing the testimony of the Scriptures against Slavery, and the Scriptural method of eradicating it.

"To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." (Isa. viii. 20. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God might be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.)

Part III.—Slaveholding brought directly to the text of the Bible.

CHAPTER XIV.

THEIR REFLECTIONS UPON THE OVERTHROW OF THE EGYPTIANS, AND THE LIBERATION OF THE HEBREWS.

But, not alone in the inspired thinkings of His redeemed people, did the God of Israel determine to keep in perpetual remembrance the story of His dealings with Egypt. His promise to the Ten Commandments delivered to them from Mount Sinai, was a recapitulation of that story.

"I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me," &c.

As if he had said, I am the God that delivered thee from oppression, by the overthrow of the oppressor, therefore thou shalt have no other gods before me, and shalt obey all my commandments: He was their Creator, their Preserver, their rightful Sovereign and Law-giver, as He was also of all other men. But in giving to them his law, he passed over, in silence, all his other claims upon them, and pressed only their obligations to him as their deliverer from oppression. Yet that oppression,—we must again repeat it,—was far lighter than the oppression of American slavery and slaveholding.

The importance in God's sight, of his retributive dealings with the Egyptians, and his delivery of their oppressed victims, is herein most impressively revealed. God takes oppression, and will punish oppressors. This, of itself, he regards a sufficient reason why he should be worshipped as the only true God. It is the revelation of his character, that proves him qualified to be the Supreme Law-giver and protector of all mankind, as well as of the children of Israel. Will may the Decalogue challenge our filial obedience. It comes from the refuge of the oppressed, who will arise and set him in safety from all that hath vexed him (Isa. ix, 9, and Ps. x. 12). This is his "revelation to all generations;"—Ex. iii. 15.

To this law, the Decalogue is itself, as framed, as has already been shown, Far, all in which it is the type of oppressive violations of human rights, and the world that idolatry is willing the bowed-down to tyrants, and to the false gods of rulers that neither protect the oppressed, nor punish their oppressors.

We thus learn to connect the story of Egypt with the

giving of the law, and with the spirit and letter of the law itself. Hatred of oppression, and protection for the oppressed, constitute the central idea of the law, as well as of the deliverance of the Hebrews from Egypt, and they were accordingly connected together in the messages of Sinai.

Nor is it true, that this stern, yet merciful feature of the law is relaxed, or wanting in the gospel. The story of Egypt, we find recapitulated by Stephen the martyr, as it had been by the prophets of the Old Dispensation. And when John, the Revelator, in the visions of Patmos, heard, in prophetic anticipation, the final triumph of all the redeemed from among men, with harps in their hands, he heard them sing

"The song of Moses, the servant of God, and the song of the Lamb, saying,—Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest." [Rev. xv. 3, 4.]

Then follows the vision of the seven last plagues, (analogous to the plagues of Egypt) in which "a noisome and grievous sore" fell upon men, "the rivers and fountains of water became blood;"—"unclean spirits like frogs" came forth, and there were "thunders, and lightnings, and an earthquake, and great hail."

"And I heard the angel of the waters, say: Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast done this: For they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." [Rev. xvi. 5, 7.]

In the subsequent chapters, other visions are recorded in which, by the use of other images, the same or similar ideas are presented. The destruction of the mystic Babel is described, whose merchandise had been in "silvers and souls of men." Her confederates and supporters are exhibited, "standing afar off, for fear of her torment, weeping and wailing" (all tender song of triumph is heard):

"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."—[Rev. xviii. 13, 20.]

This is the sequel of what is recorded in the earlier stages of the Revelations, when the souls under the altar were heard saying:

"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."—[Rev. vi. 10.]

Thus the song of Moses, at the Red Sea, and the song of Lamb, at his final triumph, when his enemies, like the hosts of Egypt, shall have been sunk. Like a millstone in the deep waters are fabled to harmonize, and mingle together in one, as in truth and reality, they will and must needs do, in celebrating the triumph of the Great Deliverer over oppression both temporal and spiritual, even Satan, the Great Oppressor, the father and instigator of all oppression, and over all the wicked instruments, agents, supporters, and apologists of oppression, in all ages, and nations. Where will American oppressors, in the nineteenth century, their supporters, and apologists be found, then? What will be some of their volumes? (I learned sophistries teaching that the most cruel and unchristian oppression ever known among men, is not evil, is not malum in se? What will they find to say in the presence of the millions of American slaves from among the souls under the altar—the last of Christ's brethren, the treatment of whom He will regard as the treatment of himself?—See Matt. xxv. 31, 46.—inflicting the severest of hundreds of thousands of them who will be numbered and so persecuted "unto the second High"?) Will they be prepared to join with these redeemed souls in their triumph?

The Apocalypse, scanning all the past, with all the fu-

ture, gives us a survey of the entire drama of humanity. We seem to see the last act, in which all the blood-shed and oppression, and violence, ever witnessed or to be witnessed, shall be avenged. The persecution of the saints of the Most High, the righteous, the friends of humanity, and of Christ, the persecution of all who have desired the light of Divine Truth, and who have been denied it,—from when the Bible has been wrestled or withheld, who have been debarred the privilege of assembling for free worship, who have been denied the sanctities of marriage, who have been herded together like beasts, tempted by cruel stripes to be impure, or to renounce Christ, or to blaspheme—who have been tortured and scourged for bearing testimony against such oppressions, and for pleading the cause of the oppressed,—the persecution of all these souls under the altar,—will be, in this last act of the human drama—avenged.

The story of Egypt, though a literal reality, is seen to have been typical of all this, as truly as if it had been only an allegory constructed for that sole end. And hence, the Egypt, the bondage, the Red Sea, the emancipation, the journeyings, the conflicts, the Jordan, the Canaan, the Shiloh, the Jerusalem, the Mount Zion of the Hebrews, become significant symbols of the spiritual experiences of the Christian. The bondage appropriately represents the dominion of Satan, while emancipation stands for the liberty wherewith Christ makes his people free. Do scriptural symbols like these, (abounding as they do in the New Testament, may even in the Old prophets, and running through all our Christian literature,) teach us nothing of the exceeding fullness, in God's sight, of slaveholding, the fittest earthly emblem of the dominion of Satan? Do they teach us nothing of the exceeding beauty, excellence, and desirableness, in God's sight, of the abolition of slavery—the fittest earthly emblem of the salvation of the gospel? Find we no evidence, in all this, that slaveholding is in a superlative sense, a Satanic work, and that the cause of its abolition is the cause of God and of Christ?

No marvel that our American Christian literature, our Psalms and our Hymns, have been, to a great extent, expurgated of the terms that suggest analogies like these. No marvel that religious masters, in their family worship, have suppressed the use of such like stanzas as the following:

"We will be slaves no more,
Since Christ has made us free,
He's nailed our tyrants to His cross,
And bought our liberty"—Hunt.

No marvel that Christian literature, including Bibles, is carefully kept from slaves. But is it not a marvel that those who, knowing this, hold slaves, or justify or apologize for slaveholding, can profess to love the Bible, and call themselves Christians?

By the story of Egyptian bondage, and of the liberation of the Hebrews, in its connection with the entire cause of scripture, with the law, which condemns all oppression, and with the gospel which contemplates and invites deliverance from it, we are most impressively taught, the intensity of God's hatred of oppression, as being the climax of iniquity. And when we compare the rigor of the Egyptian bondage with the still greater rigor and the super-added abominations of American slavery and slaveholding, under the light of the gospel, and by professed Christians, we must be led indeed to fail of perceiving that, if the Bible be God's word, then He, seriously hates the latter with a vastly deeper intensity of feeling, as He does the former. It does more to bring God into victory souls, to make will the law to defeat the purposes of redeeming mercy in the gospel, than any systems or practices of oppression, before the coming of Christ, and before the giving of the law by Moses, could possibly have done.

And if those who oppressed the Hebrews in Egypt, or who consented to their oppression, not under the law of Moses, but before the law, were smitten of the destroying angel at midnight, or overthrown in the Red Sea, and died with but mercy of how much sorer punishment, suppose ye, shall they be thought worthy, who calling themselves Christians, under the full blaze of the gospel, persist in inflicting, or sustaining far heavier oppressions, who have trampled under foot, the Son of God, in the persons of His crucified brethren, who have quenched the blood of the covenant with themselves and victims were sanctified, an unholy thing, and have done despite unto the spirit of grace, regarding and treating his temples as chatels? For we know him that hath said, Vengeance belongeth to me, I will recompense, with the Lord: and again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.—[See Hebrews x, 28-31.]

FURTHER REVIEW OF A NORTHERN PLEA FOR THE RIGHT OF SECESSION; BY GEO. W. BASSETT. OTTAWA, ILL.

Our Review of Mr. Bassett's Plea, thus far, has been chiefly occupied with the principles involved in the case. Only incidentally and hint-wise, we alluded to the facts. It is time, now, to make a formal statement of them as compared with the assumptions of the Plea.

I. OF THE SECESSION OF THE GULF STATES.

"The great event of the day and of the world," says Mr. Bassett, "is the formal dissolution of the American Union." "The formal separation of the States, so long increasing, probable, has at length become a matter of history. The spirited State of South Carolina has led the way, and by the highest act of popular sovereignty, formally repealed the ordinance of 1788, whereby the Constitution of the United States of America was ratified, and has dissolved her Union with the other States of this Confederacy."

Again, in contending against "coercion," as being "itself the destruction of the Government," Mr. Bassett says:

"It is destruction of the Government, because it is a political revolution. It is a change of the whole spirit of the government, from a Confederacy of sovereign States, held together by common interest and mutual attachment, to a consolidated empire, bound together by military force."

We join issue with Mr. Bassett upon a number of the supposed facts here involved.

I. *We deny the "formal dissolution of the American Union."* We deny that the American Union is dissolved, any more than it was six months ago. Nor is there as much prospect now, of its being dissolved at all, as there was then.

Six months ago, slavery stood strong, in the comparison with its present position. Its friends and its enemies saw less signs of its speedy abolition than they now do. Slavery is the only disturbing cause that has ever threatened the Union. In proportion as the prospects of a speedy abolition of slavery increase, the prospects of a "dissolution of the Union" diminish.

Six months ago, a much larger portion of the people of the non-slaveholding States, were inclined to allow a "formal dissolution of the Union," than there are at present. Abolitionists were, many of them, in favor of a dissolution of the Union, as an anti-slavery measure, who are now, with Wendell Phillips, in favor of a war to preserve the Union by an abolition of slavery. Many who were not abolitionists were inclined, six months ago, to favor a peaceful dissolution of the Union, for the sake of peace, and to put a stop, as they said, to agitations on the slavery question. But now that the slaveholders have attempted it by robbery and force, they are determined that it shall not be done at all. Those changes have in part, taken place since Mr. Bassett wrote, but the causes that have produced them were at work then. Mr. Bassett misunderstood the matured facts, and the embryo facts in process of forming.

II. *We deny that the declared secession and proclaimed dissolution of the Union was formally made, or, according to any appropriate forms of such a proceeding.* Not only were the "parties to the contract not consulted in respect to its dissolution, but the proper forms of procuring the action of the States that have been declared out of the Union were not taken. Whatever was done, was done irregularly, and with all the forms necessary to give it authority, had they been ever so lawful and desirable in themselves. This will more fully appear, as we proceed.

III. *We deny that any act of popular sovereignty was witnessed, when the secession of the several States was de-*

clared. On the contrary, we affirm that those who put forth these declarations were usurpers, in that very act, trampling "popular sovereignty" in the dust, and that their grand object was the total destruction of "popular sovereignty," by erecting a military oligarchy, an irrepressible despotism upon its ruins.

IV. *We deny that a single Southern State has seceded at all; and we affirm that the despots who, in contempt of the States, affirmed, and proclaimed it affirmed, and proclaimed a stupendous falsehood.*

What is the State of South Carolina? Of whom is the State composed? Who are they that have the right to call themselves "the State"—or to speak in its name, or by its authority? Who constitute the State of South Carolina, but the people, the inhabitants, residing within the geographical limits of the country called South Carolina? If these are not the State of South Carolina, who are? And by what credentials are they to be known?

More than one half of the people of South Carolina are colored persons, and nearly all of these are slaves. No body pretends that this colored majority of the State of South Carolina were consulted at all. No. Nor were the majority of the non-slaveholding whites? By the census of 1850, there were less than 300,000 slaveholders, [exclusive of more hires] in all the slave States, in a population of six millions of whites, and above three millions of slaves. The proportion is probably about the same now. The slaveholders, in proportion to the non-slaveholding whites of the South, may be put down as about half a million to six millions, or as one to twelve. Add the colored people, bond and free, and you have half a million slaveholders, in a population of ten millions, a proportion of one to twenty.

It may be said that many of the non-slaveholders were in favor of secession. Granted, if you please, though it is difficult to tell what proportion of these were so, by intimidation or compulsion. But, on the other hand, large numbers of slaveholders were strenuously opposed to secession, as for instance, Ex-Gov. Aiken, of South Carolina, the wealthiest man in the State, and claiming to be the owner of 1000 slaves. He justly trembled for the security of his slave property and only contributed to the expenses of the movement in consequence of threats, but protesting against the proceedings. So, doubtless, of tens of thousands of others. In Charleston and vicinity, (as more recently in Baltimore), the mass of the substantial citizens were overborne and tyrannized over by the mob. So in other places, if not everywhere. In one word, the entire South is in the condition of Kansas, during the rule of the horrid ruffians, in the times of Pierce and Buchanan. The struggle now, as then, whenever there is a chance for it, is between the *Free State* men, white and colored, and the pro-slavery ruffians. The adoption of the Lecompton Constitution was called an act of "popular sovereignty"—and the statement was as truthful as that "the spirited State of South Carolina has led the way, and by the highest act of popular sovereignty formally repealed the ordinance of 1788."

The usurpers well knowing, or fearing that an appeal to "popular sovereignty" would defeat them refused to let even the legal voters among the white men, vote on the question of adopting the secession or of rejecting it. In Arkansas, where a vote was permitted, but where the arts of intimidation and persecution, were, as usual, resorted to, a popular vote in favor of secession could not be obtained. In Texas, another State in which a vote was ordered, it was indeed declared to be carried by 40,000 majority. But the truthfulness of the returns was denied, Gov. Houston declaring them to be fraudulent.

No one pretends that, counting the colored men, bond and free—and they all ought to be counted,—there is a single State in favor of secession.

We insist, therefore, that whatever may be the true theory of the right of secession, the fact of such secession, by a single State, has not been witnessed, to the present hour. This absence of the assumed fact of secession by certain "States," vitiates all the reasonings of Mr. Bassett, that are founded on that supposed but fictitious fact. As for example, when he says:

"But this, I am told, is the right of revolution, and that is needed. Well if that is conceded, all is needed. If the people of any Territory are the natural right of revolution, it cannot be the right of any people to put that rev-

lution down. The natural rights of men can never be quieted. The right of revolution and the right of the suppression of the same, cannot co-exist."

On the score of *principle*, we have before, in anticipation, answered this, by saying that there is any right of revolution, except for a just and right cause, which cannot be said in respect to the movement in the "Confederate States." We now answer it further, by challenging proof that "THE PEOPLE" in these States have exercised or attempted to exercise, the right of revolution, in the premises. We deny that any such fact has taken place. We affirm, that on the contrary, the right of the "people" to the exercise of "popular sovereignty" is denied, is overborne, is trampled under foot, by the various despots that ever trod the earth; who must be put down by "coercion" before these "people" can enjoy "popular sovereignty" at all.

Reversing that, the assumed facts of Mr. Bassett, we reverse his conclusions! We insist that it is *his* moral and political right, because it is the moral and political duty of the people and Government of the United States to vindicate the "popular Sovereignty" of the "people" of the so-called "Confederate States" by putting down the usurpers that oppress them. The Constitution expressly provides that "the United States shall guarantee to every State in this Union, a Republican form of Government." The States of South Carolina, Georgia, Alabama, Mississippi, Louisiana, Florida, and Texas are "in this Union" having never seceded therefrom. Their tyrants allow them no "Republican Government" nor indeed, any civil Government, in any form, but only a compound of anarchy and despotism combined. The "people" are entitled to their "popular sovereignty" and the National Government is bound, at whatever cost, to guarantee to them its free exercise. This is due, alike, to the white and to the colored "people" of those States.

IV. *We deny the assumption of Mr. Bassett that the United States, under the Constitution, is a mere Confederacy of States.* The elucidation of this point, we must defer for the present.

EXTRACT OF A LETTER FROM DR. CHEEVER, OF DATE APRIL, 1877.

I have been laboring of late, in various parts of this country, in lectures, public meetings, and otherwise, to rouse the people to a consideration of the great evil and sin that would be involved in the recognition of the new Slave trading Confederacy by the British Government. I have proposed petitions against such recognition, and remonstrances from the women of Great Britain, and in some cases they have been set on foot. But it is impossible to say what may be the action of the Government. The new Tariff has produced a most disastrous effect on the commercial community here, turning their sympathies toward the South, because, at present, they can get ten or twenty per cent. better profit there upon their goods. Strange as it may seem, the Anti-slavery feeling in some quarters is quite suffocated by the Northern Tariff, which makes slavery seem a friend to commerce. I have regretted that some of my speeches in this country could not have been reported in America. Perhaps you can find space for the following extract from one of those speeches.

"There are plenty of Constitutional provisions for abolishing slavery, and this the South knew as well as the North, and they knew that the moment the conscience of the North was brought right, enlightened by the word of God, and set on fire with his Spirit, the Constitution would be interpreted according to the claims of justice, equity, and freedom, and so their whole system, with all its infamy and cruelty, would be swept away by the Constitution itself, interpreted in the fear of God. And it was their foreknowledge of this, their fear of a Northern conscience, that hurried them to break up the Union, and demand a new compact, a new Constitutional insurance. They have seen the tide rising, and moved by fear have prepared an ark for the saving of themselves and their domestic and missionary institutions, from the flood. They have plenty of gospel patriarchs and heirs of this missionary righteousness, and no want of gospel workmen for their Satan's ark, and no want of wild beasts to crowd into it. And they are confident of an Ararat provided for them, where they wait the Northern dove with the Olive branch of compromise, a sign that the deluge has subsided: when they will issue forth to offer sacrifice on ground no longer cursed with the curse of freedom; and the fear of they and the dread of them shall be a very creature and they shall multiply abundantly beneath

God's bow in the clouds, the sign of his covenant that the waters of this fanaticism of liberty shall no more become a flood.

"Now it remains to be seen what the Government and people of this country will do, when the political saints from the ark present themselves here — to be recognized as a nation. Will you then recognize a people, the central element of whose intended prosperity and social organizations is understanding, and the leading article of their political creed the right of making merchandise of men? The foundation of their empire is the domestic slave-breeding and traffic, and the incessant torture and robbery of unpaid slave labor, and they mean to bring home, as the key-stone, the security of the foreign slave trade, with plantations of grace, grace, unto it. They come to you for a treaty, expressly for the establishment of this empire of the slave traffic. You accuse us, and rightfully in the United States, of a compact with Satan, because, for the sake of a profitable political Union, we admit slaveholding States to fellowship, and guarantee the perpetuity of slavery. What will your agreement deserve to be called, should you, should your rulers, for the sake of industrial and political security and prosperity enter into covenant with this Confederacy? A Confederacy formed avowedly for the security and perpetuity of slavery, and for nothing else; an object in and for which they count upon getting your support, because, as they aver, cotton is your king, and that king they hold bound as their hostage for your friendship. You, in their imagination, are slaves of the Lamp, and they are the Aladdin, who, by rubbing it, can call you, with your mighty manufacturing and political geni, your thousands of capitalists and millions of workmen, to do their bidding. Cotton is their talisman: the pods of the South are the coffers of their power; and Whitney's gin was the breaking of Solomon's seal to put this illimitable kingdom at their disposal. They think they are sure of your cooperation.

But if you should, by your Government, enter into treaty with them, in what one respect would your conduct be any better than ours? Nay, the moral power God has given you is so great now, if you will not set justly, and the recognition of the slave-trading Confederacy would so superfluous and waston a casting away of that moral power, that the sin would be greatly exasperated. Beyond all question, you have now the opportunity of abolishing slavery by providing your own supply of cotton, and refusing any national recognition of this community of traffickers in slaves. God hath given into your hands an enemy of freedom and justice, upon whom the United States would not execute God's law, but whom God had appointed for utter destruction. These cotton and slave-trading States, with their new covenant of piracy, will come to you, not indeed as Benhamed of old, with sack-cloth on their loins, and ropes on their heads, but still waiting to see what words will drop from you? "Thy servant Benhamed said, I pray thee, let me live." You know Ahab's answer, the traitorous tyrant of Israel, "My brother Benhamed! Ah, is he yet alive? Surely he is my brother." So he made a covenant with him, and sent him away. God forbid you should be left to follow his example. Obey rather the word of God by Isaiah, "Say ye not a confederacy, when this people shall say, a confederacy. But sanctify the Lord of Hosts, and let him be to your fear, and he will be to you a sanctuary forever."

CHURCH ANTI-SLAVERY SOCIETY

Sermon by the Rev Jonathan Blanchard, D. D.

The sermon by Dr. Blanchard, President of Wheaton College, Illinois, delivered in the Church of the Puritans last evening, was listened to by a large and attentive congregation.

[illegible]

pet whatever, or human rights in white or black, by a compulsion. They were called, then, by the living God, to instruct the shamuses of this nation, that when this war should cease, no compromise would ever be possible which did not include the freedom of the colored people. They were called to make the people should be made to believe the slaveholding was no crime, and freedom no blessing to mankind, what was to prevent us from submitting to the Southern reign of terror? While, then, they prayed for the freedom of their brethren, they said, "They will literally 'move heaven and earth.' They must move heaven by prayer, and earth by instruction; and when once the religion of the land was purified, the land would itself become pure. The land, our children might call it, would be a land of truth, of love, of beauty, of country, united and happy, because free.—*Trinity of Monday.*"

A meeting of the members and friends of the Society for conference, was held in the Lecture-room at 3½ o'clock, the Rev. D. M. Graham in the chair. The proceedings commenced with prayer by the Rev. S. S. Jocelyn.

The Rev. Mr. Graham made a short address on the importance of the characteristics of the present crisis. Much had been expected from thinking bayonets, but he was convinced that of the men gone forth to do battle, not a few of them were praying men, so that much may be expected from praying bayonets.

The Rev. H. T. Cheever, of Jewett city, Conn., stated that the object of the conference was to settle upon some plan by which to pursue the Christian Anti-Slavery campaign during the ensuing year. He made some statements in reference to the difficulties and the successes of the Society during the past year.

The Rev. Dr. Blanchard thought that bayonets might restore government, but they could not convert men's minds. He believed that, even after government had been restored, the abolition of Slavery would be left for the Church to do. His opinion was made stronger every day, that this work must be done in the name of, and by the living Jesus Christ.

The Rev. Mr. Conway, Chaplain of the Zouaves, had never been able to reconcile the love of Slavery, and the love of Christ. As Christians he believed it to be their duty to do a work in revolutionizing the sentiment of the world—in turning the hearts of the people to a just sense of obligation and duty. He liked the idea of holding Conventions in the rural districts.

The Rev. Wm. Goodell, editor of *The Principia*, thought that the present war might fail in having any effect upon Slavery unless the religious element was brought to bear upon it. He thought that one man ought to be constantly employed in attending to the holding of Conventions.

The Rev. T. F. White said that what was wanted was to get right at the people, for unless this was done any effort made to accomplish anything through ministers would be a failure, inasmuch as ministers, as a general thing, don't dare to present anything to their people but what they know to be quite pop-

The Rev. Mr. Green, of the Sandwich Islands, said that he came from a thoroughly Anti-Slavery Church. His Church had for years held a monthly meeting for concert and prayer with special reference to the slaves in the United States.

The Rev. J. W. Sloan, the Rev S. S. Jocelyn, Mr. Banks of Conn., Mr. Oliver Johnson, and Mr. Wm. Herries, also participated in the general conversation.

It was resolved that the Executive Committee of the Society be recommended to appoint public meetings and conventions in various parts of the country, and that for that purpose they should secure the services of the corresponding secretary if possible. Mr. Green, President Blanchard, and others, promised to solicit funds for the object, and expressed confidence of obtaining important pecuniary aid.

EVENING MEETING.

The Anniversary was held in the Church of the Puritans in the evening, Wm. Goodell in the chair.

The Rev. Henry T. Cheever, Secretary of the Society, read the B-report, which set forth that during the year, through the agency of the Secretary, twelve public meetings or conventions had been held at different points of the North, East, and West. He had also been successful in publishing eighty articles, setting forth the principles of the Society, in columns of leading secular and religious papers. He had also addressed many ministerial Associations and Conferences in behalf of the Society. A very important correspondence had been maintained with Christian Associationists throughout the land.

The following resolutions were proposed and adopted:

I. *Resolved*, That it is matter of devout thanksgiving

to God, that the question between abolitionists and their opponents, as it has been clearly stated by one of the earliest and best of all the living advocates of abolition in America, is no longer one of methods and measures to get rid of slavery, but how to control its power, or how to protect its competition. But the question for the whole country is narrowed down to this alternative.—Freedom or slavery forever, for the whole country, or slavery forever for the whole country.—Slavery holding a claim to be protected, or an innocent, laudable avocation to be protected by an irrevocable amendment of the Constitution for that purpose.

II. *Resolved*, That it is for the Christian friends of free
dom in this country, of all denominations, now to meet this

issue manfully in the name of God, so fully in support of the Union and the Constitution as it is for the sake of Justice, Liberty and Religion, to be promulgated by the Union, and to oppose the slightest amendment of the Constitution in the interest of Slavery.

III. *Resolved*, That the true policy for the National Administration, in its present tremendous struggle with domestic treason and insurrection, plainly is, to turn this as the unnatural war into which it is forced, is a *Pro-Slavery War* on the part of the rebels, to make it an *Anti-Slavery War* on the part of the Government, and so to convert itself to the friends of impartial Liberty everywhere, to the consciences of the good, to the sympathy of universal Christendom, and to the favor of Almighty God.

IV. *Resolved*, That whereas the national abolition of Slavery was a national duty, from the beginning of our Government, under a Constitution expressly ordained "to establish justice, and secure the blessings of liberty to the people of the United States, and their posterity," such a national abolition of slavery, has now become a great national necessity, to our continued existence as a United Nation.

V. *Resolved*, That it is the neglect of this national duty, which has brought upon us, as a nation, the chastisements which we now suffer, through the inevitable working of cause and effect, under the all-wise government of a just God; and the sooner, therefore, there is a national repentance for our sin, there will be NATIONAL DELIVERANCE FROM OUR SORROW.

VI. *Resolved*, Therefore, that the Providential call to every Pulpit and to every Church in the nation, now is, to preach to the people repentance for the sin of slaveholding, and the duty of proclaiming *Liberty throughout all the land unto all the inhabitants thereof*.

to the fact that Thome's Cleveland-based calling was to address the meeting, ending an interesting history in the Anti-Slavery movement—attesting forth its success amid the most formidable obstacles. Yesterday he said, was the last day of grace to oppressors; to-day (Monday), the 6th of May, 1851, was the first day of grace for freedmen. He said, "Upon the history of the last quarter of a century, and not willfully aware to the precursors in the cause of the slave, that first crown of glory—gray hairs. American Slavery was a sin; it was a crime; it was a treason against God. It ought to be treated as all men would now treat treason. Slavery was a sin; sin, slaveholder was a sinner, and must be treated as a sinner. He held that no legislation could compensate for the wrong done by slavery. The law of God, said Slaveholders, *as usual*, according to the Word of God, had no rights which white men or black men were bound to respect. The Anti-Slavery movement had been an Anti-Sin movement. The Church, he said, was the Church invisible; for the Church visible had directed all its batteries against this reform. The conflict had not been between the Church and the Anti-Slavery movement, but between freedom and slavery. The Church had been divided, and the slaves of principle. Young men had gone, and taken the prayer-meeting with them; they had gone to battle from the communion table. Our pulpites were now loud in the denunciation of slavery, and we were told that the time of grace for oppressors was passing; the people shall be willing in this day of my power." He prayed that this great uprising should not be allowed to subside until Slavery had been abolished. He hoped, as a Kentuckian, to outline the future of American slaveholding, and to show how free the Free States, and going on in the march of National freedom.

Owing to the inclemency of the weather, the audience was not very large.—*Tribune of Tuesday.*

We have copied the above, with slight corrections, from the *N. Y. Tribune*. It was a season of great interest to those who attended. Had the weather permitted, the audience, it is believed, would have been very large.

The afternoon and evening were continued *Sutterly* gentle, the wind blowing almost a mere breeze, and the rain falling in torrents, most of the time. The meeting separated-did about 10 o'clock, and we occupied a full hour, boat and rail car, in reaching home. A more pleasing, relentless storm we seldom if ever encountered. About midnight it ceased, in an instant, wholly and suddenly. In anticipation of a bright and sunny morning, we were disappointed. The sun was realized; we felt the sun, but we dreamed of the terrible, non-slavery storm, the raging and roaring of glory and peace that should have been after it. Without intending to be superstitious, or believing much in omens, we were, I think, very much affected by the storm, and the storm, and the sun. To-day, with the welcome feeling that the storm was over, and that heaven's own sunlit morning was upon us.

D., and Nathaniel Jocelyn; Second Congregational church, Greenwich, Conn.; Rev. Dr. J. Linsley, and Rev. Frank Reed, Congregational church, Albany, N. Y.; Rev. Palmer, Congregational church, Canandaigua, N. Y.; Deacon Henry W. Taylor, Congregational church, Syracuse, Rev. M. E. Streible and Ira H. Cobb, Congregational church, Newark, N. J.; Rev. W. B. Brown and Rev. George Brown, First Congregational church, Jacksonville, Fla.; Rev. Dr. J. M. Sturtevant, New England church, Chicago, Ill.; Rev. Samuel Wolcott and E. W. Washburn, Broadway Tabernacle, New York, Rev. J. P. Thompson, D. D., and Austin Abbott, Clinton Avenue church, Brooklyn, Rev. Dr. Wm. J. Buntington, and Earl E. Miles, Central Congregational church, Brooklyn, N. Y.; Rev. J. P. Clark, D. D. and Wm. P. Linsley, Bedford Congregational church, Rev. Henry B. Elliott and Rev. Dr. Blythe, First Congregational church, Paterson, N. J.; Rev. J. H. A. Buckley, Central Congregational church, Brooklyn, N. Y.; Rev. J. C. French, The Rev. Dr. Bacon of New Haven, Conn., acted as counsel for the applicants.

Invitations had been invited from 28 churches, but only 10 churches were represented.

Abolitionists in Great Britain and in Canada are frequently writing us letters of inquiry concerning ministers and others from the United States who, while among them, are desirous of passing themselves off as abolitionists. It may be convenient for our readers to cut out the above names and paste them in their memorandum books, for reference, in connection with the above "result." We are happy to record the name of Ira. H. Cobb, Syracuse, N. Y., as strongly opposed to the action of the Council. There may be others. We will gladly publish their names, as dissentients, if authorized to do so.

DR. CHEEVERS—"BRITISH ANTI-SLAVERY SOCIETY'S NATIONAL IMPORTANCE, AND VALUE."

Divine Providence is rapidly and gloriously vindicating the right, and consequently, the radical and uncompromising advocates of the right, in opposition to jesuitical deception and compromise. In the very midst of the hue-and-cry of pseudo anti-slavery men, in league, with the more open and manly defenders of slavery, to crush out and put down Dr. Cheever, and the Church of the Puritans, by coalescent ostracism, under pretense of opposition to the "British Anti-Slavery"—behold, God is putting down upon that misdoer, by making it His Providence to bestow honor upon the missionaries of the Government of the United States for the protection of traitors at home, and their sympathizers or dupes abroad.

It has been long known that the *London Times*, the most powerful political press in the world, of whose influence the British ministry and Parliament are said to stand in awe, has been insidiously favoring the slavery interest of this country and of the West Indies. And recently, its sympathy with the pro-slavery rebellion in this country, has been quite apparent. In this, it is, doubtless, the representative of the high torty miscreant party in England, whose list of our free institutions and opposition to British West India emancipation are equally notorious.—The *Times* is artfully fanning the flame of sympathy and panic among the cotton importers and manufacturers of Great Britain, the natural allies of the Cottonocracy of this country North and South, who imagine that the overthrow of the cotton planters would deprive them of cotton. On another account of influence the *Times* is also operating, with similar success. The Commercial and Manufacturing interest of Great Britain, as well as of France, feels aggrieved and chafed by the unexpected and uncalled for international warfare waged upon them by our mischievous Morrill tariff, almost excluding their goods, at the very moment when the tariff of the "Confederate States" is so offering to admit them at much lower rates than even our former tariff. All these causes combined are raising a tide of influence that is operating upon the British Government, and almost compelling it to recognize the Confederate States, so soon as it can be plausibly alleged that they present a prospect of maintaining their position. The early French recognition of American independence is but one among multitudes of historical precedents for such a course. Should Jeff. Davis get possession of Washington City, the danger of this would be imminent.

More than all this the abolitionists of France and Great Britain, the friends of free institutions and of human progress, the men of liberal sentiments, the friends of international fraternity, throughout continental Europe, the entire republic of letters, are, in principle, the advocates of universal free trade. How an American Abolitionist, especially an administration at war with slaveholding monopolists, should signify itself by a demonstration of war upon

free trade, is more than they can comprehend. They find it difficult to understand a professionally and scoundrelly anti-slavery administration, as they have supposed that of Mr. Lincoln to be, unless they find it an administration favoring rather than disfavoring free trade. Their hands are weakened, in the contest necessary to roll back the swelling tide of "The Times."

On what or on whom can the Federal Administration rely, to counteract the influences favoring a British recognition of the Confederate States? On our new Minister, Mr. CHARLES F. ADAMS, with his ill-education with the protective tariff party in America, a statesman whose recent proposals of a disgraceful and infamous compromise with the malignity of slaveholders shocked and disgusted all decent men, in both hemispheres?

No! God, in his just and Wise Providence, has committed that work to GEORGE B. CHEEVER, the intrepid and maligned radical abolitionist, whose ex-part, essentially composed of hard shell-conservative and soft-shell "anti-slavery" men are uniting to crush.

GEORGE B. CHEEVER is, at the same moment flying from city to city, in England and Scotland, gathering immense crowds to listen to his eloquent expositions of God's word against slaveholding. To the Christians and the Christian Ministers of the United Kingdom he is telling the story of the pro-slavery rebellion in America, and urging upon them the Christian duty of remonstrance with the British Government, against so horrible a crime, as that of recognizing the Confederate States. If any human instrumentality, in the hands of God, saves the two nations from the calamity of becoming embroiled in consequence of the pro-slavery rebellion, that instrumentality is likely to be "the British Anti-Slavery" of Dr. Cheever—a mission net needed by the Church of the Puritans on Union Square, much as it was needed—than by the administration of President Lincoln, at Washington City, in its herculean task of putting down the pro-slavery rebellion in this country. The hearty thanks of the Federal Government and its supporters are not less due to DR. CHEEVER than to MAR. ANDERSON—not less devoutly should christian patriots pray for the safety and success of DR. CHEEVER, than for the safety and success of GEN. SCOTT. God governs the world, and the success of ideas and principles, that a prophet of the Lord is even now prophecies, is a sure and skillful leader of armies. The return of Dr. Cheever to New-York should be welcomed by a civic reception and procession, and by a public thanksgiving to God, in the Church of the Puritans, on Union Square—and also in the Capitol at Washington.

A STRONG GOVERNMENT, AND ITS CONDITIONS.

We write a strong government, but strong to protect all possible rights as well as "life." Indeed that is its chief protection—*But—there's more!*

The way to protect "all possible interests" is to teach, by the severest discipline, "all possible interests," that their best security is to be found in a *valiant and unyielding support of the Constitution and laws.* N. Y. Sun.

Among "all possible interests" has either the Baltimore or the N. Y. Sun, bestowed a thought upon the interest of the agricultural laborers in fifteen States of the Union? Does it want a government strong enough to protect them? Does it want enough to make itself strong, by a proclamation, proferring such protection, and calling upon them, as citizens, in common with other citizens, to furnish their full quota of strong men, to protect the government, and quell rebellion? There can be no "strong government" and there ought to be none, that does not do its best, to protect all its subjects. "Interests" are to be protected, in no way but by a protection of rights.

NO STANDING STILL.

The *Brooklyn Times*, of May 1, regards as very "objectionable" the article in the N. Y. *Evening Post*, published in our last, under the head of "Union now and forever." From which it quotes the following:

It is impossible not to see that human slavery is the cancer which has festored for so many years gnawed at the heart of our republic. We should be fatally in error, therefore, as a nation, if we did not make an end of this thing, which alone has shackled our progress, and which we have cultivated the desperate attempt to overthrow the government and the Union.

Of this the *Brooklyn Times* says—

It is very evident that the extreme effect of writing in this strain is to set the loyal North at loggerheads with the

eternal slavery question, which all of us have tacitly agreed to drop, in the far more important matter of restoring the authority of the government over the dissident States.

But the very next day, May 2, The *Brooklyn Times* itself comes out with the following

Strike Home!—The secession traitors having plunged the country into a war which may cost thousands of lives, and whose direct expense, (saying nothing about the loss to the Government of business,) will amount to millions, we shall be *very foolish* if, before consenting to peace, we did not definitely *sell* every single act in time between the two sections. If the contest is thereby protracted, and in the end, slavery should be wiped out, all the four thousand millions of dollars invested in slave stock, and slave property, and the like, are the business of the owners, not ours.

So the *Times* could not let the "eternal slavery question" stay "dropped," after all. It must needs take it up, and demand the settlement of it, very much as the *Evening Post* had done.

Whoever thinks he can fight for the Government, the Constitution, the Union, and the national flag, without fighting against slavery—the only and the deadly enemy of them—has not yet got out of the fog, and knows not how the land lies.

QUITE COMMENDABLE!—The *Brooklyn Times* notices with commendation, the step taken by Rev. Dr. Porter of that city, "of known conservative proclivities," who "relinquishes one fourth of his salary" in consideration of the necessary expenditures for prosecuting the war, and who expresses his willingness, should it be necessary, to give up even more."

The learned Doctor is partly on the right track. All clergymen "of known conservative proclivities," are bound in common honesty, to follow his example. If, as he preached, as they should have done, for twenty years past, against the vilest oppression that ever saw the sun, instead of strengthening the hands of oppressors, we should have had no pro-slavery rebellion to fight against. If they would even have the good sense, not to say the goodliness, to preach against it now, it would do more to help the country out of its troubles, than all the money they have ever received for preaching in their whole lives.

CHURCH ANTI-SLAVERY SOCIETY.—SECOND ANNIVERSARY, Tremont Temple, Boston, Tuesday, May 28th, at 9 o'clock A. M., and 7 1/2 P. M.

CONFERENCE AND BUSINESS MEETING of the Members and Friends of the Church Anti-Slavery Society, at three o'clock P. M., in the Meionian Hall, of the Tremont Temple Building.

J. C. WEBSTER, President.

HENRY T. CHEEVER, Secretary.

THE FREE MISSION ANNUARY.

The annual meeting of the American Baptist Free Mission Society will be held on Thursday and Friday, the 30th and 31st of May, at the Metropolitan Hall, Jersey City. Annual sermon by Rev. J. M. Richards, Pastor of the Baptist Church, at his alternate, Rev. Samuel Aaron, Mount Holly, N. J.

The preliminary Board meeting will be held on Wednesday evening at 4 P. M., at the Mission House, 114 Nassau street.

N. BROWN, Secy.

News of the Day.

FRIDAY, APRIL 3.

Maryland.—After our paper of last week had gone to press, we received intelligence that the City Council of Baltimore had passed an Ordinance empowering the Mayor to suppress, at his discretion, the displaying of all kinds of flags, except upon places and buildings occupied by the Federal Government—whereupon the Mayor attempted to exercise the power, but many flags of the loyal party continued to be displayed.

The Maryland Legislature passed an Act empowering a Committee of Safety to take such measures as they might deem proper for the security of the State. And all the members of the Committee are said to be rank secessionists, except Gov. Hicks, who is generally under their influence.

[It is since stated that the Act is virtually inoperative.]

Annapolis. Fort Mifflin and Fort Mifflin are in the possession of the Federal forces.

Gov. Banks, late of Massachusetts is said to have resigned his lucrative post of managing director of the New York Central Railroad, and has tendered his services to the Government, awaiting orders from headquarters.

